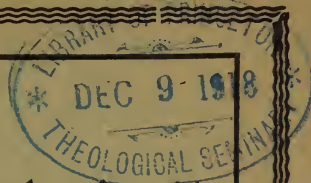


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Olive Trees

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VOL. XXXII

DECEMBER, 1918

No. 11

A MONTHLY MISSIONARY JOURNAL

Published by The Board of Foreign Missions of the Synod of the Reformed Presbyterian Church of North America in the interest of Mission Work

In gratitude to God for the overwhelming victory that has been won, and in recognition of the unparalleled responsibilities which it lays before his people, this number is issued in the _____ at _____ it may help to widen our vision to the horizon of our opportunities to-day.

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OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK,
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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXII

DECEMBER, 1918

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EDITORIALS

"OLIVE TREES."

This number completes the thirty-second year of the publication of OLIVE TREES. For twenty-nine years it was published by Dr. Sommerville, and for three years it has been continued by the present editors. During the past year its publication in a satisfactory manner has not been an easy task. The increased cost of everything that goes into the issuing of a magazine has made it difficult to meet the year's expense, and the hindrance on account of the war restrictions in getting news has made it unusually hard to fill its columns with such material as our readers want to receive. Nevertheless the work has been done, and even the difficulties have not destroyed the pleasure in publishing the paper. We hope also its purpose has been served. Next year we hope for more favorable conditions and certainly for a volume of most interesting news from the Levant, with which communications are now opening, and altogether for a more interesting magazine than ever. One request, which we think we have a right to make, we do make, of our friends. This is that they will help us in securing a larger circulation for the paper. If such a

magazine is to be published, and both the Foreign Board and Synod have urged that it should be, it should have more readers. Twelve hundred subscribers in a church of eight thousand does not represent the circulation that a missionary magazine ought to have. A larger subscription list would increase the usefulness of the paper by just that much, and also it would enable us to publish a still better paper. Besides, no one can be truly interested in missionary work unless he knows about it, nor can he intelligently pray until he knows the needs. So we believe that almost the first dollar that anyone gives for missionary work should be for the missionary magazine of his own church. On this account we do not hesitate to ask for subscribers, nor to urge our friends to help.

As the OLIVE TREES has been managed, almost all the subscriptions are due with the first of the year, so the special occasion of this note is to ask all subscribers to renew promptly. If possible this should be done through the congregational agents, and if not possible in that way then by sending subscriptions directly to us. Also, and perhaps especially, we venture to ask our friends who are friends of

missions to help us extend our circulation by securing the subscription of others who would appreciate or should receive the missionary magazine of the church. The work of publishing the magazine we feel is enough for us, and is all that we should be asked to do. The friends of the cause should see that it reaches the church.

OLD TASKS MADE NEW.

The situation of the Christian world at the close of the war recalls the familiar lines of Kipling:

"The tumult and the shouting dies,
the captains and the kings depart;

Still stands the ancient sacrifice,
a broken and a contrite heart."

Sin remains as it ever has remained the great curse of the world, and the Gospel's offer of pardon and call repentance the outstanding facts of life. So the missionary task remains. No one can consider the conditions of the world today and not realize that the missionary forces of Christianity face the greatest opportunities and the most compelling needs of all their history. The world has been shaken to its depths, ancient tyrannies have been broken, peoples have been freed, nations have been born in a day, backward peoples have been shocked into a consciousness of world progress, pagan races have been disillusioned and awakened, and altogether there are opportunities for advancement that have never been equaled in the history of the world. It is certain the Christian forces are not awake to the opportunities and needs. Occasionally someone is heard even questioning indifferently whether or not the church will have the place after the war that it had before. Such a question almost sends the shudders through the heart of a thoughtful man. If the church is to falter now, then what is to become of our poor old world anyhow? In these days of all days she needs the church and the evangel of Christ. If after the war

the sirocco of atheism is to blow over the world our victory will have been a sad affair. A world blighted with that curse will be a world not worth the sacrifices that saved it. But if on the other hand the church shall renew her strength and shall present Christ in all the beauty of His personality and Christianity in all the healing of its faith, our world broken and torn by the war may yet blossom as the Garden of the Lord.

Prominent among the church's tasks is the missionary enterprise. It is gratifying that many denominations are recognizing it and getting ready for it. The Baptists have announced their five-year program and have had their million dollar drive; the Congregationalists have formulated plans for enlargement, including a plan for extending their work in Syria; the Disciples have their "Men and Millions" movement; the Methodists have just launched their campaign for \$80,000,000, and the Presbyterians have started their "New Era Movement," which embraces a plan for extension in all the work of the church. Our own church must catch the spirit of optimism and advancement. In every department of Christian work and in every phase of her Christian life she must become "diligent in business; fervent in spirit; serving the Lord." Particularly in her missionary work she must be thinking of more consecrated effort and larger endeavors.

In the Levant we must speedily renew our work and be thinking about enlarging our program. In regard to this we are not unfavorably situated. Two of our missionaries are now in Palestine. One of the reasons for their going there was that they might be available when the opportunity to return to their fields should come. As soon as they can be released from their obligation to the Red Cross unit with which they went out it is expected they will return to their work. It is hoped also that Dr. Balph, Rev. R. E. Wilson, Miss French and Miss Sterrett, who is now home on her fur-

lough, will soon be able to return. The workers who are there will, of course, have to have some time for release from their work after the trying experiences through which they have passed, but when they are able to return it is hoped the work in the Levant will show results such as it has not in all the more than sixty years of our labor there.

NEW MISSIONARIES.

One of the needs of the near future will be new missionaries for the various fields. Just now a doctor is greatly needed in China and a teacher in Cyprus. New opportunities will call for new workers, perhaps in new fields. For these we look to the young people of the church, and especially in these days to the returning boys of the army. Someone has said that "the boys from the trenches will never be content to go back to selling buttons over a counter." This will no doubt be true. They have tasted life, and henceforth they will want to live. To these young men we would like to appeal. What other service is there so worthy the spirit they have learned to know in their venture for Christ and humanity as the missionary service? To them we would like to say, "if you have felt the joy of service, and caught the spirit of sacrifice, how can you better satisfy it than by devoting your life to lifting men into fellowship with Christ? It is a task worthy of the best spirit that has been born in the trenches." There was a touching incident recorded in the *Youth's Companion* a few weeks ago that almost certainly expresses the feeling of many young men beside the one of whom it is related. The story is entitled, "His Second Commission," and is as follows:

"Dear father," the soldier boy's letter read, "I know you and mother will be glad to know that I have passed the final tests in the officers' school. I received my commission as lieutenant this morning. Some of the

fellows who used to beat me at the university in mathematics and in chemistry failed to pass; they could not stand the grind. I'm not crowing over them, of course, but I can't help feeling set up a little over my first commission, for, if I do say it, I worked hard, and I thought of you and mother, and I was bound to pass."

The middle-aged couple who had given to the service their only son read his letter with tears of pride.

"The boy is doing well," said the father, as he perused it a second time. "'Lieutenant' sounds right to me. We must not forget to address his letters that way. He has earned his title."

The mother murmured assent and tenderly placed the letter with the others that the boy had written since leaving home.

A year afterwards a letter from the boy came from "somewhere at the front," bearing the mark of the Y. M. C. A., and in the handwriting of a Red Cross nurse. This is the way it ran, in part:

"I have been here three months, and they tell me you have been kept informed of my condition. This is the first time I have been able to dictate a letter." (Here followed an account of the engagement in which he had been wounded.) "While lying in this hospital I have had a remarkable experience. There are five nationalities in my ward, and the Red Cross administers its wonderful aid to us all alike, of course. A few nights ago, in a sort of waking vision, I seemed to see these nations lifting up beseeching hands for help to be lifted out of darkness into light. Then a figure came walking through the ward all in white, and it was the Christ. He stopped by my cot, and I heard Him say as plain as I ever heard you or mother speak, 'I commission you, with thousands of others like you, to preach the gospel to the world that has not heard or heeded it.'

"All that was as clear to me as any real happening. It was a real happening. I cannot describe to you the

wonderful beauty of that figure as it came down between the cots. But I, as I lay there that night, said to my Lord and Master that I would accept his commission. If I am spared, I will come back as a gospel messenger to fight the battle for souls. I have received my second commission, father, and it is greater than the first, don't you think?"

Is that vision of the young lieutenant coming to thousands of young men after the war is over? They have been living the life of adventure and excitement. It will not be easy for them to settle down to the commonplaces of civic and business life. But the world will lie open to the great adventure of the gospel messenger as never before. The nations that have felt the hand of the Christ held out to them through the Red Cross and the Young Men's Christian Association, and the other agencies of mercy, will be ready as never before to accept Him. May the vision of Him and his great commission come to the young men now in the fighting ranks as it came to this one in the hospital "over there."

BEQUEST FROM DR. McFARLAND

The following has been received by the Secretary of the Jewish Mission Board from the Federal Title and Trust Co., of Beaver Falls, Pa.:

Jewish Mission of the Reformed Presbyterian Church, Philadelphia.
Gentlemen:

As executor of the will of Rev. A. J. McFarland, late of Beaver Falls, Pa., deceased, we beg to advise you of the following bequest under said will:

"Third. I give and bequeath unto the Jewish Mission of the Reformed Presbyterian Church in Philadelphia the sum of Two Hundred (\$200.00) Dollars."

The above notice is in compliance with the laws of this State with reference to bequests made to corporations.

The payment of the above bequest cannot be made until after six months shall have elapsed after the death of the testator.

Very truly yours,
The Federal Title & Trust Company,
Executor.

W. W. POTTS, Treasurer.

HE DIED.

A worldly and sinful man strolled into church and heard the fifth chapter of Genesis read. There it is said of several persons who lived very long that they died.

Enos lived nine hundred and five years, "and he died;" Seth, nine hundred and twelve years, "and he died;" Methuselah, nine hundred and sixty-nine, "and he died."

The frequent repetition of the words, "he died," notwithstanding the great length of years they had lived, impressed him so deeply with the thought of death and eternity that he gave himself to Christ and became a changed man.—*Canadian Churchman.*

TIME FOR RELIGION.

A friend of mine told me that he called one day upon a brother clergyman, who had been ill in bed for six months. He said to this man: "I expect that God Almighty had a good many things to say to you, but you were too busy to listen, and so He had to put you on your back, that you might be able to give him time."

When he was going out the thought struck him, "I, too, am a busy man, and God Almighty may have to put me on my back, that he may tell me all he wishes."

So he resolved that each night he would sit quietly in his study, not reading, not writing, but opening his heart that God's Spirit might impress upon him what He designed to teach.

—*F. B. Meyer.*

Not doing things never made any man a Christian.

A HOLIDAY APPEAL FOR ARMENIAN AND SYRIAN RELIEF

The Board of Foreign Missions appeals to every Sabbath School in the Covenanter Church to take an offering for these suffering people. What more appropriate time for such an offering than at this festival season of the year? Never before have we seen such a year as that now closing; and may the new year stand all alone in achievements of peace and plans for world reconstruction! While we rejoice in the close of the war, we cannot, meanwhile, forget the unspeakable sufferings of the Armenians and Syrians. Already have they suffered terribly as the war dragged its weary way through the years now happily ending. Their relief is not yet in sight. Unless God's grateful people in other parts of the world come speedily to their rescue with food and clothing, they must still suffer this winter—and perhaps even more than heretofore.

Many other churches are combining to issue a "Union Appeal" to the Sabbath Schools of America. They are asked to contribute by January 5th the sum of \$2,000,000. Having our own workers on the field our Board feels we should make a separate appeal to our own people. Having been unable for two years to send funds to Mersina and Latakia, the Board authorized the missionaries to incur obligations and thereby provide for the needy. These obligations must now be met. And we are sure the Church will not be satisfied merely to pay for relief already provided. In glad gratitude to God for victory we

shall want to give freely, in the name of Jesus Christ, for the present and future needs of these poor victims of the war. The war was fought to make freedom and justice the common heritage of mankind. Only much more terribly did they pay for it than did we! How shall we repay them? Contributing ever so freely can we suffer a tithe of the sacrifice they have endured? The need is urgent; may the response be speedy.

The Board means to issue another—a more formal—appeal early in the new year. It will go to all the people. We hope then to be able to set forth the situation in Syria and Asia Minor, where our people are. These facts we cannot now give. But we all know the needs are most appealing. Later we shall ask all our people to give again. They will count it a privilege to do so. And it will cost us less than we would have paid had the war continued.

But now we ask that every Sabbath School in the Covenanter Church take an offering for Syrian and Armenian Relief not later than January 5th. Shall we not thus express our gratitude to our blessed Lord who has turned wars into peace unto the ends of the earth? Out of our fullness let us give to the poor, and thus show that the love of God dwelleth in us. Send all contributions to Mr. Jos. M. Steele, Treasurer, 1600 Arch street, Philadelphia, Penna.

Signed on behalf of the Board,
FINDLEY M. WILSON,
Corresponding Secretary.

THE MOSLEM WORLD AS IT HAS BEEN AFFECTED BY THE WORLD WAR.

By GEORGE INNES.

The following is the substance of an address delivered by invitation before the Ministers' Association of Philadelphia, and kindly furnished by the speaker at our request for publication in the "Olive Trees." The author, Mr. Innes, is a business man of Philadelphia, a member of the Board of Foreign Missions of the United Presbyterian Church, and a secretary of the Board of Trustees of the Cairo University. The address was heard with unusual interest, and we are glad to be able to give it to our readers.—Editor.

When one now speaks of the Moslem world, he is speaking more in a figurative than in an actual sense. There remains but very little of that great empire with its political capitol at Constantinople, which reached to the Persian Gulf, and which was the great core of the Moslem world. But when we speak of it religiously, and speak of it as a Moslem world, it is yet a world of tremendous proportions, including a population variously estimated at from two hundred to two hundred and fifty millions of people; probably about two hundred and twenty millions. Nearly all of North Africa is Moslem; Turkey, Asia Minor, Syria, Arabia and Persia are Moslem; sixty million of the inhabitants of North India are Mohammedan; Java is Mohammedan; there are perhaps fifteen to twenty million Mohammedans in Western China, and even in our own possessions, the Philippine Islands, the Moros of those islands are Mohammedans. So the Moslem world is a big world.

There is perhaps no other religion of the earth that has been so vitally affected by the war, except Christianity, as has the religion of the Prophet of Mecca. It was not long after the war started, in August, 1914, that it was plain to most of us that Germany

meant to secure Turkey as an Ally. Those who were familiar with the Mohammedan's method of warfare shuddered to think what it would mean to have the Turk allied to the Central Powers in war. There were constant echoes saying that Turkey might engage all the Moslem world in a Holy Jihad, a Holy War. Not many months passed until Turkey did join the Central Powers; and at that time Holy Jihad was pronounced, on a Friday, the Sabbath of the Moslem, in the Mosque of St. Sophia, a mosque which was once a Christian Church. Sheikh-Ul-Islam, amid all the pomp and splendor of an Oriental setting, decreed that all the Faithful were called by the Sultan to engage in a Holy War against the Christian, to exterminate the Infidel. Immediately following, some thousands did form themselves into an army in Constantinople, and sent forth to enlist all of the Faithful throughout the world, that they, these two hundred million, should rise up everywhere and slay the Christians, except as they would acknowledge Mohammed and become Moslems. They had only gone a few days' march from Constantinople when more than two-thirds of them deserted, and thus the official Jihad was a miserable failure. To be sure, the Faithful in Egypt and in India had among them a leadership which hoped to make it a success. In all these countries, Egypt, India, Northern Africa and even in China, when the Jihad was announced in Constantinople, immediately the streets were placarded with flaming cards which were sent forth from the offices of the German Consuls at neutral points, and which had been ready for posting immediately. Indisputable evidence shows that these placards were printed in Germany, and probably were prepared long before the

war to be posted when the day would come, as they hoped that it might, when Turkey would announce a Holy Jihad. Thus the day apparently had come for which the Moslems had prayed for a thousand years—but it failed. I was in Egypt in 1915 and was speaking one day with a missionary who had spent more than forty years in that Moslem country. He himself was an American, but his mother was a German. I asked him what he thought of the war. "Well," he said, "you have asked me a hard question. To answer you I will have to say that the blood which flows through my veins is one-half German blood. Now, I am not going to give you my answer because of the rape of Belgium, because the final indictment against those who committed that foul deed cannot be based on that alone. Other nations in history have done such things as that, terrible as it is. And I am not going to base my judgment on the sinking of the *Lusitania*, because that is not adequate basis for the final judgment that I am going to give you. But I say this, that when any nation that has been called a Christian nation for a thousand years, and knows what the Holy Jehd means, with its attendant crimes and atrocities; when that nation, for the sake of its own personal ends, would seek to employ the Holy War of the Moslems against the Christians of the earth, that government ought to be wiped off the face of the earth." However, although this Holy Jehad was a failure, it was undoubtedly true that this pronouncement on the part of the Sheikh-Ul-Islam was largely responsible for the conduct of Turkey, consented to by Germany and Austria, which resulted in the massacre of more than 600,000 Armenians. A railway porter in England wrote in a poem entitled "Der Tag," at the beginning of the war, "Not all the waters of the Rhine can wash her foul hands clean."

Thus we see God working to defeat that most fiendish instrument on

earth, namely, a Holy Jihad, in the hand of a Mohammedan. It was God that did this. Missionaries in years past have wondered if after all they were properly guided to spend their lives in a Moslem land, for it is a hard and stony soil in which to plant the Gospel. They perchance would hear missionaries home from China, or from Korea, or from Central Africa, telling of the multitudes who were entering into the kingdom, whereas, perhaps, there were not as many who had been converted to Christ by them as would equal the fingers of their two hands. And yet I can imagine that some of these saints having gone home to Glory were permitted to look over the battlements of Heaven in November, 1914, and to realize that because that they had gone with the gospel of mercy and love; because perchance they had pitched their tents as medical missionaries in Syria or Egypt, or in Persia, or in India, or in Arabia; because they had healed the wounds of some Moslem; because they had, perchance, been present when he was born, or had preached to him the gospel of love; they had thereby put nothing less than the mighty power of the love of God into the whole Moslem world. As quietly, across more than half a century, they had packed it away, they had put there a dynamite of which Turkey and Germany and Austria were not conscious. Against that dynamite the Holy Jihad simply could not avail; and of course it failed. I doubt if ever again there will arise a leadership of Mohammedanism that will believe that ever a Holy Jihad can succeed.

Perhaps during the last one thousand years there has nothing so influenced treaties between the Christian nations of Europe, and the constitutions that have been written, as the fact that they have always to take into account the possibility of a Holy War. Therefore, forever, as I believe, this specter of Jihad has been banished from the earth; and let us thank God for that.

Another way in which Islam has been profoundly influenced by the war has been in its political changes. It was in January, 1915, that an order came out from the governments where the Union Jack was predominant, in India, Egypt and elsewhere, changing the form of the Call to Prayer. It had been always the custom on Friday, the sacred day of the Moslems, that when a Muezzin would go up to the minaret of the mosque to call the faithful to prayer, he would ask that they would pray for the Sultan of Turkey. It was significant that in January the form of the call omitted the name of the Sultan of Turkey. He, therefore, was not included in the call to prayer.

There are three distinct counts which would indicate who is the successor to the Prophet. When Mohammed was on his death-bed, and he had chosen his successor, the faithful gathered about him and they said, "Our Prophet, you have indicated who would be your immediate successor, but if, in the ages to come, there should be two claimants as your successor, how are we to know the one that is chosen of heaven?" He gave them the very wise rule of the majority. He said, "He to whom the greater number consent by praying for him on the sacred day. By that token you will know whom heaven has chosen." And, of course, it was always admitted that he must be of the family of the Prophet, of the tribe of Kourash. The third was, that he would be the custodian of the sacred places of Mecca, Medina and Jiddah. Now the Sultan of Turkey was not of the tribe of Kourash. He was, however, prayed for by the majority, and he did have the custodianship of Mecca, Medina and Jiddah. Later on, when the Sherif of Mecca led the rebellion against the Turk he took from him the custodianship of the Sultan of Turkey, Mecca, Medina and Yedda. Therefore, long before the war ceased, on these two counts; the Sultan of Turkey was not the Caliph of Islam.

Now we have the Moslem world divided. The Sherif of Mecca is of the tribe of Kourash; he is the custodian of the sacred places. Therefore, if there is a Caliph of all the Moslem world now, he would perhaps have the best claim to that distinction. The Sultan of Turkey yet claims it, but he does not have the majority of the faithful joining him and consenting to the legitimacy of his claim. Therefore, now at least, we have the leadership of the great Moslem world divided. If perchance the Mohammedans of the world would recognize the Sherif of Mecca as their Caliph, then there might come a day when they would be united. But to be the Sherif of Mecca, with the political capital at Mecca, would be a very different thing from having a Caliph with a capital at Constantinople on the banks of the Bosphorus. For, unless Mohammedanism is political, and is so located as to have a political capital that could be an independent Moslem city, you do not have the title, "A Moslem World." You could have a shrine, but it would be quite another thing to establish there a great metropolis that would have political and commercial significance, without which Mohammedanism would be a very weak and impotent thing. Beside all that, the Sherif of Mecca holds his position as King of the Hejaz by right of Great Britain. Thus we would have a Caliph of all the Moslems taking his orders day by day from a Christian King. Shades of Mohammed! In others words, the leadership of the Moslem world has by the processes of the war practically been delivered into the custodianship of Great Britain; and could we wish that it would be in any better hands?

I doubt if there has been any agency in the world through which the principles of pure Christianity have functioned more accurately during the period of the war than they have in the government of Great Britain. Let us then be profoundly grateful to God for this, that all this great Moslem

world is now a changed world. The Holy Jihad is gone, and the political, aye, even the religious leadership, is in the hands of one who in turn holds his very political and spiritual position by grace of a Christian nation.

But now the war is over. Turkey is humiliated. The False Prophet of Mecca has perhaps received the most stunning blow that has come to his cause since the seventh century, when, under the leadership of Charlemagne, on the plains of Tours, that mighty tide of passionate men which had swept from their muster ground of Mecca across all North Africa like a fire, was suddenly stopped. Never since that time has the cause of the Prophet of Mecca suffered such a stunning reverse. But the Moslem will turn to us, and he will be turning, and saying, "Yes, you were right and we were wrong. Your steel was sharp, your sword was long. You had better guns than we had and you have defeated us; and now, had you nothing else for us but sharp steel? Can you now send nothing to us better than your shrapnel? You say you have a Gospel. You say that Christ is your God. For fifty years you wanted to tell us about him. We didn't care to listen. We had a prophet who came to the earth after your prophet did. We had a sacred book that was written and gave us a revelation from heaven, as we supposed, after the revelation that was given to you. And now you say that our revelation was at fault, that our prophet was untrue. Then tell us about your prophet, and tell us quickly, before we go out into the black night of infidelity (and if there has been anything in all the earth that is anathema to the Mohammedan, it is the man without a God). Before we go out into the black night of infidelity, tell us quickly, what is the evidence of the reality. of the Godhood, of your Christ?" They are going to come to us. They are going to ask

us that. The pathetic thing is that there are not enough who are there who can answer that question and who can answer it on time.

Through all the dreary, dark days of 1915, 1916 and 1917, we said, the Nations of Allies, each to each other, citizens each to the other, that they who laid down their life at Leige, they who suffered death and torture in Brussels, they who threw their bodies into the gap at Mons, they who took part in that glorious retreat from Mons to the Marne, all these, should not have died in vain. It is well that we did; it was right; it will also be well if we will say that those who spent their years of sacrifice of toil and pain in Asia Minor, in Egypt, in India, in Persia, in Arabia; those who made possible by the laying down of their lives that the spectre of Jihad would pass away; that we say that these, too, shall not have died in vain; that this deliverance of the people of Islam from the grip of the false prophet Mohammed shall not have been for naught. We gave our treasure that Liberty and Freedom might not perish from the earth, and it was well that we did; but now comes a call that the Mighty God who led us through battle may have his gospel preached to the ends of the earth. He has called us by his word; He has called us by the life of His own Son; he has called us mightily these years by his Providence; and He can lead us to victory here, too. But dare we come now to Him with the meagre gifts that we were wont to give before 1914! Oh, friends, for the sake of the Moslem who has been the creature of deceit and untruth across a millenium and more, for the sake of our own lives, of our own souls whose hope rests upon the genius of the Gospel of the Son of God, for the sake of the very Kingdom of Heaven itself, let us rise to meet the challenge of the Leadership of Christ, to give the Gospel of the Son of God to the disillusioned, desponding and needy Moslems of the world.

NEW OPPORTUNITIES.

By J. LOVELL MURRAY.

The following is an excerpt from the chapter on Opportunities in *The Mission Fields*, in the recent volume on *The Call of a World Task*, issued by the Student Volunteer Movement. Announcement of the book will be found on a later page.

New Opportunities.

In this survey we must resist the temptation to stray into the field of conjectures and of future developments, however desirable or probable these may be, and keep our eye upon those favoring conditions about which there is no uncertainty.

1. The breaking down of conservatism and prejudice.

Progressive as the nations of the East have become in recent years, there has remained a mass of prejudice and tradition that has retarded the progress of Christianity. Deeply ingrained ideas and long-cherished institutions always die hard. Take, for example, the caste system in India and the degraded status of womanhood under Islam. Caste is being shaken as never before in these war years and the "social customs in which Islam's ideas were entrenched are passing away." Three-fourths of the non-Christian populations of the world are thrown together into the melting pot of the war, and most of the Christian peoples of the world are there with them. China, India, Japan, Egypt, each of the great non-Christian nations is conscious of the touch of the other nations in the war. It is a new sort of international contact, this grouping of all nationalities into those who fight with you and those who fight against you, but it is having its effects.

Here is a man who went out from India to fight in Europe. Never before did he have any interest outside of his own little section of India, and he carried with him a full set of prej-

udices and traditional customs. In the very crossing of "the dark water" he broke caste rules. At Gallipoli he found himself a brother-in-arms of Australians and French and in France he has fought side by side with British, Senegalese, Canadians and Belgians. He is no longer a denizen of a hamlet in South India, he is a citizen of the world. He has compatriots undergoing like experiences in East Africa, in Egypt, in Mesopotamia. What wonderful things they have witnessed and experienced since they left India! And the villagers back home turn out to hear their letters that tell of the great world outside. The fanciful letters written a few months ago by Mr. Kipling for a popular magazine, purporting to be from the pen of an Indian soldier and the comments of his family on receiving them illustrate this line of influence and its upsetting of the old notions and prejudices. It is a hard body blow that the war is dealing to the caste system of India and other institutions and ideas that belong to the order that is now passing.

As custom loses its hold on the life of the non-Christian nations and as their prejudices and self-sufficiencies fall away we can see the door of opportunity swing more widely open to the entrance of the Christian message.

2. The thoughtful and serious mood of non-Christian nations.

Some of these nations, like China, Japan and Siam, entered the war of their own free will. Many close observers of developments in China say that her participation in the war is awakening her to a realization of her responsibilities and opportunities. She is appraising the moral issues that she has made her own in the struggle and inquiring into the ideals on which her own national life is resting. Other non-Christian nations, such as India and the European colonies of Africa, were dragged into the war. They, too, have been looking into the deeper meanings of the struggle. Particu-

larly is this true of India, where a new seriousness is said to be characteristic of Hindus, Moslems and Sikhs. Indeed, as Canon Gould has pointed out "the penetration of the non-Christian world into the realities of the war and their perception of the real issues at stake is one of its most impressive and unexpected features."

Democracy is today a more fervent and widespread doctrine among Eastern peoples than it was five years ago. And they are considering the far-reaching applications of its spirit. The men from India are fighting in Europe for democracy. Of course they are asking, "What fellowship has democracy with foreign domination, as we know it in India?" The question is a political one and doubtless Britain will generously reply to it with the granting of larger powers of self-government. But they are asking, too, "What fellowship has democracy with caste?" This question is a religious, as well as a social one, and they must answer it themselves.

So we find Asia in a serious mood today. She is asking profound questions. She is more plastic than ever before and she is open-minded to the friendly counsel of the Christian democracies of the West. "The forces and agencies that prove themselves most vital now are the forces and agencies that will be recognized as supreme in the period that follows the war." It is the decisive hour for the shaping of the new ideals of the East.

3. Dissatisfaction with the traditional faiths of Asia and Africa.

As thoughtful men of Asia discern the moral issues of the war and as they recognize the need of a spiritual basis for their new national life, they are finding that their traditional faiths fail them. Japan has been called "a nation prospecting for a religion." Her government recently summoned leaders of Shintoism, Buddhism and Christianity to a conference with a view to working out some satisfactory religious platform

for the life of the nation. The including of Christianity implied that the traditional faiths of the Empire had failed. Shintoism now claims to be nothing more than a patriotic cult. And as for Buddhism, although there is in some quarters a revival of its propaganda, the situation was put fairly by Dr. J. D. Davis, when, after a life-time of service in Japan, he said: "Have it clearly in mind that the issue in Japan today is no longer between Christianity and Buddhism, but between Christianity and nothing. Japan has already turned her back on Buddhism and is now seeking for some new basis of faith."

The religions of China have disappointed her. In this time which searches into the realities of religion, China has turned to Confucianism and Taoism and Buddhism, her traditional faiths. But the questions she has brought are too many and too modern and too deep for those religions. It is true that reactionary movements both among Buddhists and Confucians have set in, for example, in Sze Chuan Province. But it is characteristically true in China that old idols are being taken out of the shrines and old temples are being torn down or turned into school buildings or even places of Christian worship. A Christian leader of China, now in the United States, said recently: "The heart of the Chinaman is an empty shrine."

"Why cannot Krishna save us?" is a stock question asked of Christian missionaries in India. The question is now becoming less speculative, more pragmatic, "Why *doesn't* he?" For Krishna and all the other gods in India's pantheon and all the subtle metaphysics of Hinduism are not saving India. Hinduism is not equal to the demands of the hour and is losing its hold on the thinking classes. It has no final solution for the problem of sin, it is not a character-producing religion, it has no gospel of social emancipation. It cannot weld the numerous races and ironclad social

divisions of India into one harmonious and compact people. It cannot carry her through this crisis of her need. And India, the most religious country in the world, is finding that her great traditional faith has failed her.

The devout Mohammedan who is faced by the deep moral and religious problems of the modern world is not satisfied by his formal observance of prayer periods five times a day. He reads the old Koran with his mind intent on present-day problems and he finds that it is the book of a by-gone era. It gives back no answer to the fundamental questions that he brings relating to personal needs and social regeneration. Professor D. B. Macdonald, one of the most finished scholars in the field of Mohammedanism, says that "it is for the Christian schools and preachers to save these peoples, not only for Christianity, but for any religion at all."

Obviously animism is without an answer to the broad and profound problems of today. The pagans of Africa are renouncing it, as they come into contact with the higher religions of Mohammedanism and Christianity. Mohammedanism has in recent years been making rapid strides in the Dark Continent and has been gaining more adherents than Christianity, because Christians have not been alive to the opportunity and the danger.

There is but one light that can dismiss the darkness of doubt and misgiving and despair from the religious life of the nations today and that is the Light of the World. Jesus Christ is the answer to the world's need and the solution of all its problems. The nations that long have followed other religions have now made room for Him and are waiting with their faces turned towards Him. It is the day of His great opportunity.

4. The collapse of Islam's political power.

God pity their enemies, if the Mohammedans should ever unite in a

"Holy War!" So the world thought until a few months ago. There was something that froze the blood in fear at the very suggestion of the Moslems, to whom we were assured religion meant everything, rising in full force, 230,000,000 strong, in their fierce, fanatical hatred of the Christians and in their cultivated aptitude for ferocity, and falling with flashing scimitars upon any foe against whom their wrath was stirred. But all this fear was wasted. For the test came in November, 1915. The Jihad was pronounced. It was strictly according to form and regulation. It came from Constantinople, from the right source, the Sheik ul Islam, the high priest of Islam, and the Sultan of Turkey. It was transmitted instantly to the faithful throughout the world—the first time in history that a universal Holy War had been officially declared. The civilized world held its breath and waited for the impact. It has waited ever since and will wait while the world lasts. There cannot be a Holy War of Moslems. Why? Because there is no Pan-Islam. At one time in history there was, when Islam swept through North Africa and won the Barbary States and then crossed over into Spain, and when at the other end of the Mediterranean it conquered Southeastern Europe and tore its way almost to the gates of Vienna, making a vast horseshoe of religious bigotry and political power that threatened the civilization of Europe and the welfare of the world. When this onrush of Mohammedan advance was checked by Charles Martel at Tours the first blow was given to Pan-Islam. The present war is the final one.

We were wrong if we supposed that religions mean everything in the world to the Mohammedans. As it turns out, political ties are stronger with them than religious ties. There was no unanimous response even from the Mohammedans of Turkey. Many of them joined in the protests that poured in from Persia, from Morocco,

Algeria and Egypt and from Moslems in Russia. As for India, the home of 67,000,000 Mohammedans, there was no response save that of solid loyalty to Great Britain. The Mohammedan leaders of North India petitioned the British Parliament to let Indian Mohammedans go to the defense of Egypt. The war has revealed the marvelous spectacle, unique in history, of Moslem clashing arms against Moslem. The dream of a united political power for Islam is shattered forever. To cap the climax, most of Arabia has torn itself loose from Turkey, seized the holy cities of Mecca and Medina, the sacred places of Islam, and set up the independent Kingdom of the Hedjaz, with the Shereef of Mecca in the seat of power. In January, 1918, Turkeston followed suit by declaring its independence. Dr. James L. Barton, of Boston, an authority on the Near East, says:

The opportunity of the ages confronts the churches of America and Europe. The Mohammedians of Turkey, Persia, Syria, Arabia, Egypt, all North Africa, India, and, in fact, wherever found, have lost much of their power and moral resistance, while their hearts have been made sad and tender by the sense of a disappointed hope and faith in a religion that has failed them. The door of approach to the Mohammedans is beginning to open. Will the church of Christ be ready to enter?

THE CALL OF A WORLD TASK, by J. Lovell Murray, 40 cents in paper. The Student Volunteer Movement, 25 Madison avenue, New York, N. Y.

Of this book, Mr. Robert E. Eber says: "I do not know of a better book to recommend for mission study in our colleges or universities or for use by thoughtful men anywhere at the present time than Mr. Murray's little volume 'The Call of a World Task in War Time.' It is a piece of careful, solid work, dealing with the facts which we confront in the world today

and setting forth the true principles of action for the Christian church, and the Christian nation. It may be, indeed, that we have no Christian nations, as many claim, but these are the principles by which a nation, if it were Christian, would be guided. The war has embodied in its aims the fundamental axioms of Foreign Missions, namely that all mankind is involved in one common interest and in living one common life. This is a new idea to most Americans who have assumed that we at least were to be separated from any association with the old world of Europe or the older world of Asia. Now we see that their life and ours are one. Mr. Murray's book sets forth the nature and obligations of that unity. It is a study which all men need who would understand this time and be prepared for today's duty and tomorrow's."

THE GOSPEL AND FULL MEASURE.

There is an island on the coast of Virginia where the people in time past have not been righteous overmuch. For some time they had no church, and no preaching of the Gospel.

Then a missionary went to them, and they began to mend their ways. One day, while the missionary was busy working on a new church which he was building, a sea captain hailed him.

"Are you the minister here?"

"Yes, sir."

"Well, I've got ten dollars for you."

"For the church?"

"No; for yourself. I like your way of doing things here. I've come to this island for clams a good many years, and have always found them a thousand or fifteen hundred short when I got home. It will pay me to have you keep preaching doctrines which make the people count their clams honestly."—*Church Messenger*.

NEWS FROM THE FIELD

AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Penna.

The Fushima Maru left Seattle on the 30th of October but much to their chagrin and disappointment Dr. and Mrs. A. I. Robb and Jean were not on board. The all important passport did not arrive until the *next day*. They did not get away until November the 8th. They are likely nearing the end of their journey by this time. In reply to a request for a last word to the church, Dr. and Mrs. Robb sent the following letters written November 7th, the day before they left the United States:

"Our passports are here. They have also been vised by the U. S. Deputy Commissioner of Customs, the Japanese Consul and the British Consul. These vises allow us to leave this port, to land in Japan, and to land in Hong Kong. Our tickets have also been issued and we are assigned to cabin 34 in the S. S. Kaskima Maru, due to sail tomorrow morning at 10 o'clock.

"You ask for a farewell message to the church. For one thing we are glad to express our appreciation of the very great kindness that has been shown to us in the congregations we have been with during our stay in America. There is no land like America; there is no church like our own; there are no homes like Covenanters homes, and the boys 'over there' will verify this when they come home.

"By coincidence, we entered the U. S. at midnight of April 6, 1917, the day war was declared. The headlines of an extra just issued read: 'The War is Ended.' and we sail tomorrow. We have been home for the period of the war.

"But the war in which we are engaged is not ended. It will not end until the kingdoms of this world become the kingdoms of our Lord and His Christ. Surely we need not wait to urge the greater importance of this

war and the greater glory of having a part in it. Can we not as individuals and as a church bring the same surrender of our sons and daughters, of material resources, of time and labor, in the same glad spirit of self-denial and self-abandonment, to the service of our Master and his cause, that we have given to our country and the cause of humanity?

At home and abroad, two words face the Christian at every turn. They are *Opportunity* and *Responsibility*.

We ask the church, which has given over 400 soldiers, to count her mission roll. We ask you to compare what you have given to the church with what you have put into the war, and settle it with the Master whether the account is satisfactory or not, to Him. We ask the young men and women who have been in war service to face the call to give their service in another and holier war. The call is here, appealing and tender, from Him who loved us. Answer it in the same spirit of abandonment to service that led you to service in the world war.

Sincerely yours in Him,

A. I. ROBB.

I don't believe you know what a hard thing it is to write a letter expressing one's feelings just as we are sailing from the home land. I am truly thankful for the conditions that have made our return possible, when less than a year ago it looked as if we would never see China again. Not that I am any special help to the work for I have always felt that outside our home I have been of little use in China. And I frankly say that it is harder for me to leave America than it has ever been before. Because these home duties in America seem pretty big. One of the greatest prob-

lems in a missionary's life is that of his children and the things we meet for decision in their behalf are not always easy. But when we look about us and see how many harder things people have been called on to endure during this war, I feel like using a Chinese phrase to express my thought, "M shai pan" or, in other words, we have no reason to complain.

The fellowship that we have enjoyed with the good people of Greeley and here on the Pacific coast has been a very blessed and helpful thing to us, and will be precious in our memory in the years to come.

I was sorry not to see any of my own people during our stay in the home land, but we are here under peculiar circumstances and these are war times.

Someone has said, "More things are wrought by prayer than this world dreams of." And we need the prayers of the whole church. They are more important than your money and we all know how important money is in this life.

JANET C. ROBB.

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The following letter was written August 10, by Rev. Samuel Edgar, former pastor of the Greeley Reformed Presbyterian or Covenanter Church, from Jerusalem, to two of his aged parishioners, Mr. and Mrs. David McClellan, of Greeley. Rev. Edgar is now with the Red Cross Commission to Palestine, which is working in conjunction with the British armies. The letter is published in full.

"Several long days have passed since we worshipped together and perhaps a few short ones, too. Nevertheless few have been the days that we have not remembered you in all our intercessions and that work in Greeley which we so dearly love.

"I appreciate the fact that you have been remembering us by land and sea even to this present hour. We are now in the Holy City. I have been so busy that I have had no time to go

to see the sights yet, save one trip to Olives and the Jaffa gate where General Allenby entered the city. I made a trip to Jaffa, but it was so hurried I did not even see the town. Then one evening this week I passed through Bethlehem going to one of the Y. M. C. A. huts. Some day, however, I hope to see more when we have helped the poor and suffering to get a start in life again.

"Were you here with me this morning I would take you up to the roof, that is if your cane and Mary Jane would allow you to come with me. I would show you Olives from this side and then from that we would see the Bethlehem and Hebron road winding here and there. The road is dusty, dry and jammed with trains of camels, donkeys and Red Cross lorries and wagons that carry supplies to the boys who are giving their best to the hour to make this a new land and show Johnnie Turk that there is a better way and better company for him than the Germans.

"Looking up you will see the aeroplane taking a morning tour of David's city. This is one of the thousand things we meet daily. We have breakfasted. The porridge and fried bacon was good and so was the coffee. The porridge stuff we brought with us, also the coffee. The bacon is part of our rations that the British share with us. They give us the privilege of purchasing the things from them which they have for their own boys. We do think this is fine. They have treated us well and helped us in every way to get started.

"Now we gather in the parlor for prayer. As a rule we do not sing, but for your joy we shall sing this morning:

" 'As around about Jerusalem,
The Mountains stand away.
The Lord his folk does compass so,
From henceforth and for aye.'

"Now I am leaving you and will meet the hard hours of the day helping here and there to cheer and

lighten and console the hearts of those who are in need.

"The crowds that gather at the gate are the poor who want bread and clothes, and some of them want work. Some of them never have been hungry and some of them would have been insulted had you mentioned work to them. These were of the wealthy of the land. Now they come with the crowds to ask for this or that which we may have for them to do that they may earn a little to buy bread.

"Do you see that old man nearly as old as you? Well, he came nearly 600 miles. He was taken from his home and his people by the Turks. His wife died from hunger on the road. His boys are serving in the Turkish army, that is if they are alive. Two of his daughters were massacred by the way. He has finally reached the Holy City and feels glad and thankful to God for sending the British army here. He hopes that a new day will dawn for his people when these things shall never again be possible."

Tak Hing, China. We are in receipt of two budgets of news items from Miss Rose A. Huston, our news agent in Tak Hing. The first arrived too late for the last issue of OLIVE TREES, but will be none the less interesting. It follows:

We are glad OLIVE TREES took a little vacation by putting out only one number for July and August, as it restores a small amount of the face we lost by neglecting to send any notes during the summer vacation.

* * * *

Most of the Mission spent their vacation on Cheung Chau, as usual, and have had a very pleasant summer, though Rev. J. K. Robb spent the summer at Tak Hing, except a week, when he was at the Island for a special meeting of the Mission. The repair work on the buildings which he planned to oversee during the summer was interrupted by floods, of which he may have written.

Dr. Wright and family spent only about two weeks on the Island, as it was impossible for him to leave the hospital longer. He hopes to have a rest after another physician returns from America.

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Dr. McBurney was invited to take charge of the David Gregg Memorial Hospital in Canton for the month of July while the physician in charge took her vacation. It was an enjoyable experience to her to be in a hospital where the patients come in by the score instead of by ones and twos. She has promised to write something of her experiences there.

* * * *

Miss Dean had a very happy and profitable summer with her sister in Korea, and we hope she will write for OLIVE TREES some of the interesting and helpful things she has been telling us since her return. Miss Stewart and Miss Brownlee spent their summer in Hong Kong, without a housewifely care, which means a great deal when one has spent ten months with that in addition to a full and heavy schedule of school work.

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Dr. and Mrs. Dickson remained in Lo Ting until the last of July, and the doctor's short rest was by no means an idle one, as the well-tarred shutters and other spots on his house will testify. By his inspiration and agitation, three conferences were held on the island by the missionaries. Among the subjects discussed were, Mission Finances, Self-Support in the Native Church, Evangelism, Sabbath Observance, Industrial Work in the Schools, and others. These were very helpful, especially to those of us who are not "Conferenced to death," as some in Canton say they are. All missions are beginning to feel that industrial schools are the only solution to many of our problems, and a committee was appointed, consisting of two members from each Mission to make investiga-

tions along this line and report at a similar conference next summer.

* * * *

A most helpful part of our summer was a Bible Class led by Mr. J. C. Mitchel, especially for those of our own Mission. He and Mr. Adams have conducted a class all year in Canton for the benefit of those in the language school, and this was a continuation of that. We studied the Book of Romans, and that with the hour we spent in worship and prayer together on Sabbath mornings, has been the means of great spiritual blessing and inspiration to us all.

* * * *

Among the diversions we have on the island are afternoon teas, children's parties, occasional trips to Hong Kong for shopping, and unless you are very fortunate, a visit to the dentist or optician, shell hunting, clam digging, and, most popular of all, swimming. In the meantime, however, you have ever before you the huge pile of letters you have not found time to answer during the year, and you know that if you don't write the mail bag will come empty so far as letters for you is concerned. A game or two of volley ball was usually the order of the day just before swimming time, and there were some interesting matches between the British and Americans, the preachers and the educators, or the bald heads and the hairy ones. When a game was announced between the mustaches and the non-mustaches, it was truly remarkable how quickly some hirsute appendages sprang into existence, feeble and infirm though they seemed to be, but lest it cause embarrassment, we will mention no names or colors.

This is Miss Huston's Second Budget, Which Came to Us November 21.

We know that you have been praying for the three women who are teaching in the country, for we are seeing the answers. They went out in much fear and trembling, and now after four months they say the Heavenly Father has blessed them, and given them wisdom, where their own was lacking. The attendance in the three schools has varied from two or three to twenty, as they are farmers, and the pupils had to stop first for harvest, then for rice planting. Quite a number work part of the day and study the rest of the day and night.

The pupils vary from four or five years old, to thirty to forty, and much time is spent on Bible study. Two of the teachers report at least one woman or girl wishing to enter the church.

The latest applicant for entrance to the Women's School is a blind woman, over sixty years old, who hopes to find here a haven of peace and plenty for the rest of her days. She has some nephews, and a few other relatives, who say they are not able to help her. She has been living for some years on what few pennies she could make making thread of flax or taking care of the neighborhood babies. We have decided to take her in for the rest of the year at least, and we ask you to pray that she may become a true believer in Christ, and that He may prepare her for doing a great work for Him.

The other day a woman came with a little blind girl eight years old, wanting to put her in school. She had four children younger than she, and with tears rolling down her cheeks she told how very poor they were, so many mouths to feed, so many to clothe, and now this child hopelessly blind. The children had

had measles, and the old, sad, story, they settled in her eyes. Then the flood came and they couldn't get to the hospital to have them healed, and she went blind. She most earnestly entreated me to take her in, and assured me they could not possibly help more than twenty or thirty cents a month. Her husband tried to make a living by selling about the streets, little bits of jewelry, thimbles, combs and such like, but they were "no one knows how poor."

What would you have done? Not what I did, perhaps, if you had followed your heart's inclination, which I didn't do, having had some previous experience along this line. Instead of taking the child, I said I would investigate the case, and let them know later. This is what I found out. The father has a very good trade in dry goods, and makes what is considered a good living. In fact they are considered rather out of the poor class; they were able to purchase a little slave girl to do the drudgery about the home. Last summer the children took measles and were carefully looked after by a native doctor, and all recovered. The little slave girl also took measles, but was neglected, and even abused by being forced to work when she was not able. Her eyes became infected, and nothing was done for them till they were hopelessly gone. We decided to take her in school providing her master pay for part of her rice, though he ought to pay for all of it. Before we got word to them we learned that they had sold her to a neighbor. to be the wife of his blind six-year-old son when they get a little older. And what do you suppose was the price paid? How would you value the body and soul of a helpless, hopeless, blind child?

A pound and a third of pork!

That was a much better bargain than having to pay us twenty or thirty cents a month for keeping her.

* * * *

The last person we saw as we left

Tak Hing the first of July in a pour of rain was "Poor Old Nip," with her little rice bag, empty as usual, trudging wearily toward her home, and we wondered if she would live till we returned, a month or two later. Since coming back we have missed her from church, as she was a very regular attendant, so Mrs. Robb went to see her and found she had been ill for several weeks. Perhaps the only real joy she has experienced for many years, and it seems piteously little she has had, has been through her Christian life, and now as she is no doubt nearing the "passing beyond the body" may her heart be fully prepared to enter into the fullness of joy.

* * * *

The Girls' School is running along very pleasantly this fall with about thirty pupils, considerably less than in the spring, though a few more will likely be in later. Two girls, whose mother is a Christian, should be in school, but their "pa-pa," who is a gambler and a thief—and worse—objects, and the mother is powerless. However he is quite willing for her to work for the foreigners, where she gets good pay. She was not able to pay all of her little girl's rice money in school last spring, so one evening she said "I will give you tomorrow's money on the debt to the school, but I have to buy rice tonight." Next day she didn't come and the second morning she came looking most miserable. When asked why she didn't come the day before she just turned away to hide her tears. Later, I was told that she and her husband had had trouble because she had brought no money home. We sometimes feel that he surely must be past redemption, but we can't prove it. Can we not prove that he isn't?

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The girls who attended the Summer

Normal at Canton came home full of enthusiasm, and new ideas, which they are making good use of in their teaching.

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The first installment of Rev. D. Elliot's "Handbook for Young Christians" is being printed in this month's issue of *The Covenanter Bi-Monthly*.

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We are glad to have the Tak Hing circle enlarged this year by the presence of Mr. and Mrs. Adams, and Mr. and Mrs. J. C. Mitchel, who are taking their second year's language work here.

SHOES OR SOULS?

It *sounds* like they ought to be pretty closely connected, though it may *look* like they were widely separated and not worthy to be compared. But to the typical Chinese mind of the intellectual class, the shoes are perhaps the more important of the two. If you can possibly be classed as a "read book man" you must wear shoes, though you may safely go without socks occasionally. You may even have to go barefoot some muddy day in order to save your shoes, but you must also save your face by carrying your shoes along as a proof of your high and exalted profession. Only dire necessity or the grace of God can separate a "read book man" from his shoes.

In Tak Hing, and in every other city in China, there are scores of men who consider themselves highly educated, after going to school seven or eight years. They are "read book men," which means they have reached the high state of intellectuality and dignity which is often spoken of as "not having to take off your shoes to

make a living." In other words, they are above physical labor.

With this high ideal before them, every family makes an effort to educate their sons, with the result that society is glutted with intellectual parasites, the demand for such men being far less than the supply. So, to quote their wives they "do nothing," just sit in the house, or gamble, while she makes the living.

They soon degenerate physically, morally and spiritually, for Satan always finds some work for idle hands to do, and I am sure their educational system has his most hearty approval.

Even the Christians find it hard to get away from the old ideals. A man came this morning with the problem of his son, who is bright but lazy in school, and who finds amusement more to his liking on the streets. Manual labor was suggested as a substitute, but he replied, "No, I don't want him to learn a trade, I want him to go to school, so he will not need to take off his shoes in order to eat."

With the Chinese system of education and ideals of life, honor and spirituality are of much less importance than so-called dignity.

Shoes or Souls?

It is a challenge that must be met, and the only way to meet it is with vocational and industrial education, coupled with Christianity to make all men feel the dignity and joy of being "laborers together with God."

* * * *

Dr. W. P. Johnston, of Beaver Falls, has recently received a letter from Mr. Robert S. Stewart, son of our missionary, Dr. James Stewart, of Latakia. Mr. Stewart is a member of the 96th Aero. Squadron, a 1st Lieutenant in the service, and has been engaged in day bombardment back of the German lines, making an objective of railroads and concentration points. Up until the 9th of October Mr. Stewart was well, and writes that he finds the work quite as interesting as he had anticipated.

WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,
College Hill, Beaver Falls, Pa.

WOMEN WORKERS OF THE ORIENT.

CHAPTER III.

1. Is the new generation in accord with the old in the matter of education for women?
2. Has the war had an adverse effect on the Constantinople College for Girls?
3. When were women admitted to the Imperial University?
4. What has been the effect of contact with the Western nations on home life?
5. Is there any difference in the women themselves?
6. What is their attitude towards the veil?
7. Towards polygamy?
8. What will finally bring about the abolition of both?
9. What change in regard to early marriages?
10. In what countries have Islam and Hinduism done most harm?
11. What are the three great evils of Hinduism?
12. The great evils of Mohammedanism?
13. Are there any signs of change?
14. What papers advocate these changes?
15. How are educated ladies now regarded?
16. What changes in regard to widows?
17. What are purdah parties?
18. What effect has the war had?
19. Give one report of the Secretary (national) of the Y. W. C. A. of Japan.
20. Is there any change in China?
21. What difference in marriage customs?
22. Is the desire for education confined to the young?
23. What dangers in this time of change?
24. To which did freedom come first, China or Japan?
25. What perils in desire to be modern?
26. How did a certain young lady of Sionagfu prove herself to be modern?
27. Is not this rather a reflection on some women of the West?
28. Name some educated Chinese leaders among women?
29. Where only can the mind find proper guidance?
30. Who is the one safe Guide?

JUNIOR DEPARTMENT.

Jack and Janet in the Philippines.

CHAPTER III.

Visiting Missionaries in Southern Luzon.

Dear Boys and Girls.

Last month we talked about the "Forbidden Book." We saw the great misery and suffering existing during the rule of Spain and how in the providence of God the Bible, in the language of the people, was ready for distribution as soon as there was an "Open Door."

Today we go with Jack and Janet into the Sabbath schools of Manila and find the boys and girls studying the Word of God, which is able to make us wise unto salvation. Besides the Sabbath schools there are churches where the Word is preached and schools where the boys and girls are educated in the Bible as well as in other branches of learning.

Take a peep with Jack and Janet into the hospitals, the Y. M. C. A.'s, and the model prison. You will decide that the Philippines of today are quite different from the Philippines of twenty years ago. Not that everything is as it should be yet, nevertheless there is quite a change for the better. You will decide that this is due to two things—first, a better government and, second, the power of the Word of God and the great efforts of the missionary.

The better government manifests itself in many ways, a consideration for the welfare of the people, better educational facilities, more modern methods of punishing and safe-guarding against crime, religious liberty, etc.

Under the second reason we have linked together two things—the power of the Word and the efforts of the missionary. These go hand in hand, for “the Spirit of God make the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners and of building them up in holiness and comfort through faith unto salvation.” As then the preaching of the Word is made the most effective means of transforming the lives of these people in the Philippines as well as in the world, let us stop to think something of the men and women who are devoting their lives to the teaching of the Word.

The missionaries are usually people of education and always people of ability who would be able to make a success in probably rather a marked way at home. They have initiative and courage and perseverance. The little man, not of body, but of mind and soul, never volunteers for work of this sort. The missionaries then are men and women of rather exceptional capability.

The missionary is a man of vision. Turn to Isaiah 6: 1-8. Some such experience as this has come to each one who has answered the call for help that comes from the unsaved. He has

had first of all a vision of God in His holiness. With this comes a sense of his own sinfulness, even though he has been striving to serve the Master. Upon confessing this unworthiness comes the realization of the pardon of iniquity and the indwelling of the Spirit. Then he hears the Master's voice, “Whom shall I send and who will go for us?” He has then his second vision of the multitude of the unsaved and, like his Master, is moved with compassion. He hears again Christ's word to the disciples, “The harvest truly is plenteous, but the laborers are few.” “Lift up your eyes and look on the fields; for they are white already for the harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together.”

Then he is ready to answer the Lords' call, “Here am I, send me.”

Do you wonder that the missionaries are able to accomplish wonders against great odds? Their talents have been consecrated to the service of the Lord. They persevere in His strength. Like Joshua of old they hear Him say, “Only be strong and very courageous.” They have His promise, “Lo, I am with you always, even unto the end of the world.”

The missionary is a man of faith. He has believed, therefore he has gone far from home and friends.

He is a man of prayer and separated from loved ones. He turns to God for comfort and companionship. Praying to God for friends in the homeland he realizes that these friends are also beseeching God in his behalf. Keeping in close communion with God, he renews his strength as did Antaeus when he kept in close touch with his mother earth.

If every Christian were to become a missionary, either at home or abroad, we might hasten the coming of the kingdom and the reign of the Prince of Peace.

MARY A. MCWILLIAMS.

HOW CAN THE WOMEN BECOME A CENTRE OF PROPAGANDA FOR CHRIST'S KINGDOM?

It is divinely appointed that the kingdom of Christ shall be advanced by propaganda. "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you." Such is the command of the Captain of our salvation. It means forward, always forward, with the word of witness which is eventually to win the world.

It is recognized that this great commission is for women as well as for men. Christ has done much for women. The modern world-wide movement for her enlightenment and emancipation is nothing other than the liberty wherewith Christ is making her free. God has honored woman with a large place in the work of the kingdom and today, in her enlarged field of usefulness and opportunity, He is calling her to a greater service than ever before.

The purpose of a propaganda is to reach out and enlist an interest in that which is being propagated where there was little or no interest before. But we cannot enlist an interest in others unless we ourselves are interested. Therefore the first essential in becoming a centre of propaganda for the kingdom of Christ is a whole-hearted desire for its establishment, such a desire that one will naturally seek first the kingdom of heaven and its righteousness."

One of the great accomplishments of which record is given in the Word of God is the rebuilding of the walls of Jerusalem under Nehemiah, and success of this enterprise is attributed largely to the fact that "the people had a mind to work." The kingdom of Christ is not suffering for lack of ways to work but for lack of wills to work. How true it is that "where there is a will there is a way." The will may be depended on to provide a way which will make it possible for it

to accomplish its real desires in the face of difficulties.

When the United States entered the war she was confronted with indifference on the part of many of her citizens. At once a campaign of education was begun by which the people were informed of the evil purposes of Germany and the atrocious way in which she is trying to carry them out. Every home was asked to continually display the United States flag that the people might have before them the symbol of the great purposes, sacrifices, achievements, and advantages of their country. Patriotic meetings were everywhere held, national songs were sung, the advantages and blessings of democracy as against the disadvantages and evils of autocracy were set forth in patriotic addresses that there might be such a revival of patriotism that millions of citizens would willingly place themselves upon the altar of service.

The cause of Christ is suffering from the same lack of interest which the Government confronted when she first entered this great war. It is reasonable to believe that the difficulty can be overcome in much the same way as the Government overcame the indifference in her cause. The people need to be persuaded of the wicked purposes of Satan and the atrocious way in which he is trying to carry them out. Every home needs to be urged continually hold up the banner of the kingdom, "Christ and Him crucified;" that the people may always have before them the great sacrifice, service and blessings of the kingdom. Loyalty meetings need to be held, the songs of need to be sung, the advantages and blessings of the service of Christ, as against the disadvantages and evils of the service of Satan, need to be set forth that there may be such a revival of love for and loyalty to Christ that "a great multitude which no man can number" may place themselves on the altar of His service.

A second essential in becoming a centre of propaganda for the kingdom

of Christ is, the effectual witness of a consistent Christian life. "Ye are our epistles, written in our hearts, known and read of all men." We are now judging autocracy by its fruitage and so will the kingdom of Christ be judged. It is important that we confess Christ with our lips, but it is more important that we display Christ in our lives. "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled, and took knowledge of them, that they had been with Jesus." How powerful must have been the witness of Paul and Silas to those who heard them praying and singing praises in the prison in the middle of the night though their backs were lacerated with stripes. Perhaps there was some relation between that witness and the future faithfulness of the Philippian church.

A third essential in becoming a centre of propaganda for the kingdom of Christ, is, the faithful training of the young. The formative period of the life of the people is largely in the hands of the women either as mothers or primary teachers. The largest opportunity that woman has to exercise an influence for any cause is through the children. Many a good consecrated mother has through the training of her children sent out a whole family of propagandists for the kingdom of Christ. Some mothers have become so absorbed in the great moral battles that they have rushed out into the thick of the fight forgetting that in their absence their children were probably on the streets or in back alleys being trained for the service of Satan.

We have learned from the experience of England that our boys must be trained for the service before they can become efficient soldiers. For that reason our Government has spent millions of dollars and months of time in building and conducting large training camps. Skilled officers, whose services would be very valuable at the front, are adjudged to render a more

valuable service by devoting their time to the training of new recruits. The home and the primary class room are the cantonments where soldiers for the army of the Lord are trained for service and the mothers and lady teachers are the officers whom God has seen fit to specially endow and to place in charge of those cantonments.

How greatly God has honored woman and how great an opportunity has He given her to glorify Him! May we each one be faithful to our trust.

MRS. M. S. MCMILLAN.

LITTLE STORIES OF JERUSALEM.

From Major Theodore Waters' Article
in "The Christian Herald," of
Sept. 25th.

From Vessel to Vessel.

The staging of these conversations is, unless otherwise stated, in a conical tent; you know the soft-dirt floor with nothing much on it to sit on except what there is in the way of rags, rugs, sacking or goat-hair strips, indicates the present state of the occupant's finances. Sometimes there are two families in a tent, and one has a fairly decent rug while the other has nothing. They told me the other day that I should find some fellow-townfolk in a tent. The woman was there when I went in, decently combed and as clean as possible. Azniv has a sweet, patient face, kind eyes, and self-controlled mouth. When I entered she was chattering with an old blind man and his wife, who share her tent. All her ways show nice breeding. Her husband came in presently.

"The war has poured us from vessel to vessel," he said. A moan went around the tent. "I had a son seventeen years old. He knew French and Italian, and his handwriting was beautiful. I had always sent him to the Italian schools. I had a daughter twelve years old—and their mother. I do not know where one of them is now. I tried to stir up the priest in

the city to which I was exiled lately by telling him that if he did not find them for me I should marry again. I thought he would be so horrified at the idea of my remarrying without being sure that my wife was dead that he would surely find her for me if she was to be found. But he only said, 'Do as you please, my son. I cannot forbid you.' I knew then that my search was hopeless. I did not intend to remarry, but this woman is a good woman from my own town and I married her. My wife, my, son, my daughter—I do not know if they are alive or dead. These three years I have not known. The war has poured us from vessel to vessel. My son knew French and Italian so beautifully. Let me feel them," he said, addressing a melon-vender who appeared with two pale little watermelons at the tent door. "No, take them away. they are not ripe. My son knew French and Italian so beautifully, and

you ought to have seen his handwriting."

The wife said something to him, and he got up and left the tent. Azniv looked at me timidly, as one woman looks at another for her verdict. "My husband was dead in the massacre," she said, "and this man had no one. The war has changed everything we ever knew."

On her face, as on his, was the look of bewilderment at the fact that life does so much more to shape us than we to shape it—the look that says "I could have borne anything except to see myself so discontented, so different from the thing I was trying to make of myself."

Into my ears rang the words of one of my best-loved sonnets:

"Time, whose millioned accidents
Blunt sharpest intents, change the
decree of kings,

Tan sacred beauty . . ."

"I understand," I said.

FIVE REASONS FOR TAKING THE OLIVE TREES.

I. IT IS A GOOD MAGAZINE—AT LEAST AS GOOD AS WE CAN MAKE IT.

"We find your publication so valuable that we wish you to place our name on your subscription list and to send us the bill."—*Missionary Review of the World*.

"The September number especially was a very valuable collection of missionary information."

"I congratulate you on the last number; I have read every word of it."

"Your very interesting magazine."

"We would not like to be without the 'Olive Trees.'"

II. IT WILL BE BETTER NEXT YEAR.

Among the interesting features will be the news, which will certainly be exceedingly interesting, of the experiences of our missionaries in the Levant during the isolation of the war; short biographical sketches of men who have moulded China politically, such as John Hay, Chinese Gordon and others, to be written by the Rev. D. Raymond Taggart; devotional articles by ministers of our church and others; and of course news from the Field and the Women's Department. This latter will have a series of little stories from Jerusalem.

III. IT BELONGS TO THE CHURCH.

"We recommend the Synod approve the Board's plan for the continued publication of 'Olive Trees,' and we urge the church to support this paper as a necessary and legitimate part of our mission work."—Minutes of Synod, 1918, page 32.

IV. IT KEEPS ONE INFORMED AS TO THE MISSIONARY MOVEMENTS OF THE WORLD.

One of our aims is to connect our own work in thought and interest with the progress of Christian missions everywhere. A dozen missionary magazines come to the editor's desk every month, and he tries to glean something that will interest and benefit the church from all of them.

V. IT NEEDS YOUR SUPPORT.

"'Olive Trees' carries no advertisements and depends for its support upon the subscriptions it receives. A small deficit may occur in its treasury this year, which will be made up, but if its subscriptions do not meet its expenses it will not long be continued—at least by the present editors.

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